

A
SHORT and FAMILIAR EXPLANATION
OF THE
CHURCH-CATECHISM,
CONFIRMED BY
SCRIPTURE PROOFS,
BY WAY OF
QUESTION and ANSWER,
For the Use of *England Ch. of*
Catechism
CHILDREN, *K...*

By JAMES STILLINGFLEET, M.A.
RECTOR OF HOTHAM, YORKSHIRE.

THE THIRD EDITION.

*Train up a Child in the Way he should go, and
when he is old he will not depart from it.*
PROV. xxii. 6,

Feed my Lambs. JOHN xxi. 5.

Y O R K:

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To all PARENTS and MASTERS of FAMILIES, and more especially to those under my Ministry.

I Here present you with a short and easy Explanation of the CHURCH-CATECHISM, for the Use of Children and other young Persons intrusted to your Care. How necessary it is that they be not left in the Ignorance of their Nature, but duly instructed in the Principles of the Christian Religion, must be obvious to every one that gives himself Time to think ; and is proved by the sad Consequences which have attended the too great Neglect of Catechising.

Our Church has provided a compendious Catechism for this Purpose, which she requires all Parents and Masters, &c. diligently to teach the young Persons of their Households.

But this Catechism, though excellent in itself, through its extreme Conciseness and other Causes, will be found unequal to the End proposed, unless the Meaning of its several Parts be familiarly opened and explained. It was undoubtedly the Intention of our Compilers, that both Parents and Ministers

should pay Attention to this, and take pains to make the fundamental Doctrines of Christianity therein contained, clear and easy to the Apprehension of young People. But as too many Parents, and others who have the Charge of Children, may not be equal to this necessary Work, an Assistance of the Kind here offered to the Public may not be altogether useless or unacceptable.

Several of our Divines have, at different Times, employed themselves in this good Work, and not without considerable Utility; but the too great Length of some, and the Want of a more evangelical View in others, have been standing Objections with many against the Use of them.

The Design of the present Attempt is to furnish something which may be less liable to these Objections, and, in as plain and short a Way as may be consistent with necessary Instruction, to lead the Catechumen into an Acquaintance with the Truths of our most holy Religion. I have availed myself of most of the Explanations which have been already in Use, and particularly of *Mr. Lewis's*, to which I must ever acknowledge myself much indebted, and have made great Use of him in the present Work. Indeed it is *his* Plan which I have generally followed all along,

along, and have enriched this Publication with such Parts as I could conveniently introduce.

I am sensible that more might, with Propriety, be said under several of the Heads treated of; but my Difficulty has been to reduce all into a small Compass, as I *practically* know how exceedingly difficult it is, in many Places, to prevail upon the Children to learn even the shortest Explanation with any tolerable Accuracy.

“ And now I do most earnestly beseech all
 “ you that are Parents, Masters or Mistresses,
 “ to take special Care to insil into the Minds
 “ of your Children and Servants the Know-
 “ ledge and Fear of God, through Jesus
 “ Christ, both by Instruction and Example,
 “ which will be of great Help to your Mini-
 “ ster in promoting the Salvation of their
 “ Souls. Indeed, unless you use your Au-
 “ thority, and afford us that necessary Assis-
 “ tance which God requires, and we may
 “ justly expect from you, we can hope but for
 “ little Success from our Labours. Where-
 “ fore as it is your Minister’s Duty to in-
 “ struct them by a diligent Attention to ca-
 “ techising, so it is no less yours to see that
 “ they constantly attend to it, and to teach
 “ them yourselves: And accordingly I adjure
 “ you, as you will answer it to the great Judge

“ of Quick and Dead, as you value the
 “ eternal Well-being of yourselves and them,
 “ to exert your Authority and Care in this
 “ Behalf.

“ Would it not argue great Cruelty and
 “ Want of natural Affection in you, if
 “ you should let their *Bodies* starve for Want
 “ of daily Food ? But that would be trifling,
 “ compared with the Crime of neglecting
 “ their *immortal Souls*. Let me then intreat
 “ you to consider these Things.”

I shall only add, that as the Love of Fame
 can hardly be suspected to operate as a Mo-
 tive in an Undertaking of this Kind, and as
 I am conscious of no other View but the In-
 struction of Youth, so it is my earnest Prayer,
 that the divine Blessing may attend this fee-
 ble Attempt for promoting his Glory, in
 which I beg the Concurrence of every real
 Christian.

I am your Servant,

For JESUS' Sake,

J. S.

THE INTRODUCTION

FROM

Dr. COMBER,

TAKEN FROM

LEWIS.

“ **A**LMIGHTY GOD, having created
“ our first Parents after his own Image
“ and Likeness, did condescend to enter into
“ a Covenant or Agreement with them,
“ wherein he promised Life to them and their
“ Posterity, upon Condition of perfect and
“ perpetual Obedience ; but they, through
“ the Temptation of the Devil, wilfully
“ transgressed the Commandment of God, in
“ eating of the forbidden Fruit, whereby
“ they brought not only themselves, but also
“ their Posterity, into a State of Sin and Mi-
“ sery ; for, having followed the apostate
“ Angels in their Rebellion against God, they
“ did most justly deserve to partake with them
“ in their eternal Fate and Damnation, had
“ not the infinite Wisdom and Goodness of
“ God found out a Way to save his lost
“ Creatures by a *new Covenant of Grace and*
“ *Mercy*, wherein he freely offers Pardon and
“ Salvation, by his well-beloved Son, to all

“such as shall truly repent and believe in
“him.

“And seeing this *second Covenant* is so-
“lemnly entered into in our Infancy by Bap-
“tism, which is the first Benefit we are ca-
“pable of receiving, it seemed good to the
“Compilers of our Catechism, to begin it
“where we begin Christianity, since the be-
“ing well instructed in the Nature of this
“Gospel-Covenant, lets us into the Know-
“ledge of the Whole of our Religion.”

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A
SHORT and FAMILIAR EXPLANATION
OF THE
CHURCH-CATECHISM.

PART I.—SECTION I.

The Christian Covenant.

Quest. “**W**Hat is your name?”

Ans. “A. or B.”

Q. Why are you here asked this name?

A. To remind me of the engagements which I entered into when this Name was given me.

Q. “Who gave you this name?”

A. “My godfathers and godmothers in
“my baptism, wherein I was made a mem-
“ber of Christ, a child of God, and an in-
“heritor of the Kingdom of heaven.”

Q. Why are you said to be *made* a member of Christ, a child of God, and an inheritor of the Kingdom of heaven?

A. Because I am, by nature, in a very different state.

Q. What is the state in which you are by nature?

A. I am, by nature, a corrupt sinful creature.

Q. How do you prove this from scripture?

A. EPH. ii. 3. And were by nature children of Wrath. GEN. viii. 21. The imagination of man's heart is evil from his youth.

Q. Did God create man in this state?

A. No; God made man in his own likeness, i. e. righteous and holy.

Q. How do you prove this from scripture?

A. GEN. i. 27. God created man in his own image. ECCLES. vii. 29. God made man upright.

Q. What was the cause of this alteration in the state of mankind?

A. The sin of our first parents, Adam and Eve, in eating of the fruit of the tree which God had forbidden them to eat of. GEN. ii. 17. In the day that thou eatest thereof thou shalt surely die.

Q. Did they die in that same day?

A. Yes; they immediately became mortal creatures, lost the life and likeness of God in their souls, and were condemned to death eternal.

Q. But how do you prove that we their posterity are affected by this?

A. By the testimony of God's word, and universal experience.

Q. Produce some texts of scripture which shew this?

A. GEN. v. 3. Adam begat a son in his own likeness. JOB xiv. 4. Who can bring a clean

clean thing out of an unclean? PSALM li. 5. Behold, I was shapen in iniquity, and in sin did my mother conceive me. ROM. v. 19. By one man's disobedience many were made sinners.

Q. Can you go to heaven in this state?

A. No; I must be recovered from it, or I can never be admitted there.

Q. How are you to be recovered?

A. By becoming a member of Christ, through the Covenant of Grace, for the benefits of which application is made in my Baptism.

Q. What is it to be a member of Christ?

A. It is so to belong to Christ, by spiritual union with him, as any of our members belong to the body.

Q. What is it to be a child of God?

A. It is to be one whom God hath adopted to himself in Christ Jesus, and regards with peculiar care and love, as a father does his child.

Q. Why are you *first* said to be made a member of Christ, and *then* a child of God?

A. Because it is through Jesus Christ alone that I am made a child of God. GAL. iii. 26, 27.

Q. What is it to be an inheritor of the kingdom of heaven:

A. It is to have a title to the kingdom of heaven, founded on the promises of God in Christ Jesus to his children. ROM. viii. 17.

Q But do you suppose that, by being baptized with water, you are intitled to all these benefits, though you neglect the things which were promised for you?

A. No; I believe I have no part in them, unless I practically observe what was promised in my name, and am partaker of that inward grace, of which the water in baptism is the sign. *ROM. ii. 25. Circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision.*

S E C T I O N II.

The Baptismal Vow.

Q. “**W**HAT did your godfathers and godmothers then for you?”

A. “They did promise and vow three things in my name: First, That I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.—Secondly, That I should believe all the articles of the christian faith.—And, thirdly, That I should keep God’s holy will and commandments, and walk in the same all the days of my life.”

Q. What do you mean by the word, *Devil*?

A.

A. I mean the prince of the fallen angels, called Satan, and the rest of those wicked spirits, who are, under him, combined to ruin our souls.

Q. What do you mean by the works of the Devil?

A. Whatever is sinful and contrary to the will of God, which it is the work of the Devil to promote and uphold in the world.

Q. What do you mean by *renouncing*?

A. I mean forsaking and resisting inwardly in my thoughts and desires, and outwardly in my life and conversation.

Q. How do you prove from scripture that it is your duty thus to renounce the Devil and all his works?

A. 2 TIM. ii. 19. *Let every one that nameth the name of Christ depart from iniquity.*—

JAMES iv. 7. *Resist the Devil and he will flee from you.*—1 JOHN v. 18. *Whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*

Q. What do you mean by the pomps and vanity of this world?

A. The pride of life, and such things as, by their greatness and splendor, captivate the heart and withdraw it from God.

Q. But must we not do as others around us do, and avoid singularity?

A.

A. Not when the ways, maxims, or fashions of the world are contrary to the word of God; then it is our duty to oppose and avoid both *them*, and all such company as would lead us to them.

Q. How do you prove that God requires this of you?

A. EXOD. xxiii. 2. *Thou shalt not follow a multitude to do evil.*—1 JOHN ii. 16. *The pride of life is not of the Father, but is of the world.* 1 JOHN ii. 15. *Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him.*—ROM. xii. 2. *Be not conformed to this world.*—EPH. v. 11. *Have no fellowship with the unfruitful works of darkness, but rather reprove them.*

Q. Why do you call the world a wicked world?

A. Because wickedness prevails in it so generally, and it is under the influence of the Devil, who is therefore stiled the god of this world.

Q. What do you mean by the sinful lusts of the flesh?

A. I mean the *whole* of my corrupt nature, with all the evil tempers, dispositions, thoughts, and desires of my heart.

Q. How do you prove it your duty to renounce these?

A.

A. GAL. v. 24. They that are Christ's have crucified the flesh with the affections and lusts.—

1 PET. ii. 11. I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

Q. What was the second thing which your godfathers, &c. promised for you?

A. "That I should believe all the articles of the christian faith."

Q. What do you mean by the articles of the christian faith?

A. All that God has revealed in his holy word, to be believed by us, and especially the way of salvation by Jesus Christ.

Q. How do you promise to believe these things?

A. I do engage and profess to give my hearty assent to them, as the truths of God, and to embrace this way of salvation, as my only hope of heaven.

Q. How do you prove faith to be necessary to salvation?

A. JOHN iii. 36. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—MARK xvi. 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Q. What is the third thing which your godfathers, &c. promised for you?

A.

A. " That I should keep God's holy will
 " and commandments, and walk in the same
 " all the days of my life."

Q. What do you mean by God's will and
 commandments ?

A. All that God has enjoined in his word,
 briefly summed up in the ten commandments,
 and more fully explained by our Lord and
 his Apostles in the New Testament.

Q. In what manner are you bound to
 keep these ?

A. I am to make them the daily rule of
 my life and conversation as long as I live.

Q. How do you prove that this is required
 of you ?

A. MAT. xxviii. 20. *Teaching them to ob-*
serve all things whatsoever I have commanded
you.—EPH. ii. 10. *We are his workmanship,*
created in Christ Jesus unto good works, which
God hath before ordained, that we should walk
in them.—LUKE i. 74, 75. *That we being deli-*
vered out of the hands of our enemies might serve
him without fear, in holiness and righteousness
before him all the days of our life.

Q. " Dost thou not think that thou art
 " bound to believe and to do as thy god-
 " fathers, &c. promised for thee ?"

A. " Yes, verily ; and, by God's help, so
 " I will, and I heartily thank our heavenly
 " Father, that he hath called me to this

" state

“ state of salvation, through Jesus Christ our
 “ Saviour ; and I pray unto God to give me
 “ his grace, that I may continue in the same
 “ unto my life’s end.”

Q. Why are you bound to do as your God-
 fathers, &c. promised for you ?

A. Because what they promised was in my
 name, and for my benefit, and God requires
 these things of me as my duty.

Q. But, seeing that you are a weak, fallen
 creature, how do you think to be able to per-
 form these things ?

A. I depend on God’s promised grace to
 dispose, enable, and strengthen me.

Q. How do you expect to obtain God’s
 grace ?

A. By praying to God for it.

Q. What reason have you to think that by
 your prayers you shall obtain it ?

A. MAT. vii. 7. *Ask, and it shall be given
 you ; seek, and ye shall find ; knock, and it shall
 be opened unto you.*—LUKE xi. 13. *If ye, being
 evil, know how to give good gifts unto your
 children, how much more shall your heavenly Fa-
 ther give the HOLY SPIRIT to them that ask him.*

Q. Why do you call the state, into which
 you are admitted by baptism, a state of sal-
 vation ?

A. Because I am thereby admitted to the
 privileges of that covenant of grace, by which
 salvation is given to mankind. Q

Q. To whom are you indebted for this blessing?

A. To Jesus Christ, through whose merits alone I have any title to these mercies.

Q. How do you prove this from scripture?

A. 2 TIM. i. 9. *God who has saved us according to his own purpose and grace, which was given us in Christ Jesus before the world began*—EPH. ii. 8. *By grace ye are saved through faith, and that not of yourselves, it is the gift of God.*

PART II.—SECTION I.

The Christian Faith.

Q. “**R**EHEARSE the articles of thy belief?”

A. “I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ his only son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God, the Father Almighty; from thence he shall come to judge the Quick and the Dead. I believe in the Holy Ghost; the

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the holy Catholic Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and the Life everlasting." *Amen.*

Q. Why do you call this your creed, or belief?

A. Because it contains those doctrines, which, as a christian, I profess, and ought to believe.

Q. Why is it called the Apostles' creed?

A. Partly, because it consists of the doctrines which the Apostles taught; and partly, because it was composed in, or near, the times in which they lived.

Q. "What dost thou chiefly learn in these articles of thy belief?"

A. "First, I learn to believe in God the Father, who hath made me and all the world. Secondly, In God the Son, who hath redeemed me and all mankind. Thirdly, In God the Holy Ghost, who sanctifieth me, and all the elect people of God."

Q. What do you observe from these three parts, into which the belief is divided?

A. First, I observe *A Trinity, or threefold distinction of persons in the Godhead; the Father, the Son, and the Holy Ghost.*

Secondly, *An unity and sameness of nature.* The Father, the Son, and the Holy Ghost are the one living and true God, and each of them is God.

Thirdly,

Thirdly, *A difference of office and operation* whose
The Father creates, the Son redeems, and obe
the Holy Ghost sanctifies. Q.

Q. What proof have you from scripture A. I
of this distinction of persons in the Godhead Seco

A. MAT. xxviii. 19. *Go ye and teach all nations, baptizing them in the name of the Father* Jesus C
and of the Son, and of the Holy Ghost.— Thi

1 JOHN v. 7. *There are three that bear record* Q.
in heaven, the Father, the Word, and the Holy Ghost; and these three are one.— A. I

2 COR. xiii. 14. *The grace of our Lord Jesus* is thro
Christ, and the love of God, and the communion ver a
of the Holy Ghost be with you all.— ord p

Q. You say the Father, the Son, and the Holy Ghost are each of them God; are there
then more Gods than one? Q.

A. No; though each person in the Trinity A.
be really and fully God, yet they make but
one Godhead. A.

S E C T I O N II.

Of God the Father.

Q. **W**HAT do you believe of God the Father?

A. I believe in him as the *almighty, eternal, incomprehensible* Jehovah, Lord of heaven
and earth, who made, upholds, and governs
me and all things, by the word of his power;
whose

tion whose I am, and whom I ought in all things
and obey and serve.

Q. Why do you call God, Father ?

A. First, As he is the creator of all things.

Secondly, As he is the Father of our Lord
Jesus Christ.

Thirdly, As he is the reconciled friend and
Father of all true believers in Christ Jesus.

Q. What proof have you that God is al-
mighty.

A. PSALM ciii. 19. *The Lord hath prepared
his throne in the heavens, and his kingdom ruleth
over all.*—PSALM cxxxv. 6. *Whatsoever the
Lord pleased, that did he in heaven, and in
the earth; in the sea, and in all deep places.*

Q. How do you prove that God is eter-
nal ?

A. PSALM xc. 2. *From everlasting to ever-
lasting thou art God.*—REV. iv. 8. *Lord God
Almighty, which was, and is, and is to come.*

Q. How do you prove God to be incom-
prehensible ?

A. JOB xxxvi. 26. *Behold God is great, and
we know him not.*—JOB xxxvii. 23. *Touching
the Almighty we cannot find him out.*—
PSALM cxlv. 3. *Great is the Lord, and his
greatness is unsearchable.*

Q. How do you prove that God is every-
where ?

A. JER. xxiii. 24. *Do not I fill heaven and
earth, saith the Lord.*

1 KINGS

1 KINGS viii. 27. *Behold the heaven and the heaven of heavens cannot contain thee.*

Q. How do you prove that God knows all things?

A. HEB. iv. 13. *All things are naked and opened unto the eye: of him with whom we have to do.* — PSALM cxxxix. 4. *Lo, there is not a word in my tongue, but thou, O Lord, knowest it altogether.*

Q. What do you mean by heaven?

A. The world of glory, where the throne of God is, and where he communicates perfect happiness.

Q. What do you mean by the earth?

A. The world in which we live, and that is therein.

Q. How do you prove that God creates, preserves, and governs these?

A. NEH. ix. 6. *Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the sea, and all that therein; and thou preservest them all.* —

DAN. iv. 17. *The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.*

SECTION III.

Of God the Son.

Q. **W**HAT do you believe of God the Son?

A. I believe in him, as the only begotten of the Father, full of grace and truth; and the only Saviour of our souls.

Q. Who is God the Son?

A. Jesus Christ.

Q. Why was he named Jesus?

A. To teach us the office which he bears our Saviour.

Q. How does this teach us that this is his office?

A. Because the word *Jesus* signifies a Saviour. MAT. i. 21.

Q. What doth the word *Christ* signify?

A. 'Tis the same with *Messiah*, and signifies anointed.

Q. Why is he called *Christ*, or the anointed?

A. To shew us that he is the true *Messiah*, and anointed by God to the offices of our prophet, priest, and king.

Q. What do you mean by calling him our Lord?

A. To declare his just and sovereign right over us, as our head and master, as Christians.

Q. How is *Christ* our King?

A. As he governs and protects his people; ruling in their hearts by his grace, and ordering their ways and concerns by his laws and power.

A. How is he our prophet?

A.

A. As he teaches us by his word, his ministers, and holy Spirit. JOHN vi. 45. *The Father shall all be taught of God.*

Q. But is not our natural reason or understanding sufficient to guide us without this?

A. No; being darkened by the fall, our reason must also be subject to the teaching of the word and Spirit, or we shall never know the things of God and our souls aright. — 1 COR. ii. 14. *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned.*

Q. How is Christ our Priest.

A. As he made atonement for our sins and now intercedes for his church.

Q. Is Jesus Christ really and truly God and the Father?

A. Yes.

Q. What proof have you of this from scripture?

A. ROM. ix. 5. *Who is over all, God blessed for ever.* Amen. JOHN x. 30. *I and my Father are one.* — JOHN xiv. 9. *He that hath seen me hath seen the Father.*

Q. Of what benefit and consequence is the Godhead of Christ to us?

A. Of the greatest; as it is this which stamps infinite merit on all that he hath done and suffered, and declares his ability to do all that we can need.

SEC

S E C T I O N IV.

Of Christ's Humiliation.

Q. **H**OW did Jesus Christ redeem mankind?

A. By becoming man and suffering death.

Q. How do you prove that Christ became man?

A. JOHN i. 14. *The word was made flesh.*—

GAL. iv. 4. *God sent forth his son made of a woman.*

Q. What do you mean by his being conceived by the Holy Ghost, and born of the Virgin Mary?

A. That he was conceived and born in an extraordinary and supernatural way, by the operation of the Holy Ghost.

Q. Why was this necessary?

A. That he might take our nature without its corruptions.

Q. Why did Christ take upon him our nature?

A. That in the same nature which had sinned, he might suffer the punishment due to sin, and make a full atonement.

Q. How do you prove that Christ was conceived by the Holy Ghost?

A. MATT. i. 20. *Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.*

LUKE i. 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore, also, that holy thing which shall be born of thee, shall be called the Son of God.*

Q. Why do you say that Christ suffered under Pontius Pilate?

A. To signify the time of his death, (when Pontius Pilate was governor of Judea) and the accomplishment of the prophecies concerning it.

Q. What did Christ suffer?

A. In his life, poverty, oppression, and contempt; and in his last sufferings and death, the utmost cruelty that malice could invent.

Q. But was this the whole that he suffered?

A. No; the unknown inward agony of his soul in the garden and on the cross, was the far most afflicting part of our Redeemer's sufferings.

Q. What proof have you of this from scripture?

A. LUKE xxii. 44. *And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground.*—MAT. xxvii. 46. *My God, my God, why hast thou forsaken me?*

Q. Why was Christ thus afflicted?

A. Because he bore the guilt of our sins, and the wrath of God as the curse due to them.

Q. Does not this shew sin to be of an heinous nature?

A. It does indeed, and ought to make us afraid of being in a state of guilt before God.

SALM CXIX. 120.

Q. What do you mean by saying that Christ died?

A. That his soul actually departed from his body at death.

Q. Why did Christ suffer death?

A. To put away sin by the sacrifice of himself, and to reconcile his Father to us by satisfying his justice.

Q. Why did he suffer the death of the cross?

A. Because it was most infamous, painful, and accursed.

Q. How do you prove that Christ's death effectual to save?

A. GAL. iii. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us.*—ROM. v. 10. *When we were enemies, we were reconciled to God by the death of his Son.*

Q. Why do you say that he was buried?

A. To declare the reality of his death, and of his resurrection afterwards.

Q. What do you mean by Christ's descending into hell?

A. That his soul, when it left the body, went into the place of departed spirits.

S E C T I O N V.

Of Christ's Exaltation.

Q. DID Christ continue in the grave?

A. No; on the third day he rose again.

Q. What proof have you of this?

A. The testimony of angels.

LUKE XXIV. 23. *They came, saying, that they had also seen a vision of angels, which said that he was alive.*

And of his disciples, *ACTS I. 3.* *To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.*

Q. Why did Christ rise again?

A. To assure us of the sufficiency of his sacrifice for the discharge of our guilt, and as an evidence of our resurrection.

Q. How do you prove this from scripture?

A. *ROM. IV. 25.* *Who was delivered for our offences, and was raised again for our justification.*—*1 COR. XV. 20.* *Now is Christ risen from the dead, and become the first-fruits of them that slept.*

Q. What do you mean by Christ's ascending into heaven ?

A. That after instructing his disciples forty days in the nature of his kingdom and ministry ; while they beheld, he was taken up, and a cloud received him out of their sight. ACTS i. 9.

Q. Why did Christ ascend into heaven ?

A. To take possession of his kingdom, and to triumph over all his and our enemies.

Q. How do you prove this ?

A. EPH. iv. 8. *When he ascended up on high he led captivity captive and gave gifts unto men.*

Q. What do you mean by his sitting at the right-hand of God ?

A. That he is exalted to the highest honour and dignity as God, and has all power, as head over all things to his church, in heaven and in earth.

Q. How do you prove this ?

A. EPH. i. 20, 21. *He raised him from the dead, and set him at his own right-hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.*

1 PET. iii. 22. *Who is gone into heaven, and is on the right-hand of God ; angels, and authorities, and powers being made subject unto him.*

Q. You say that Jesus Christ sitteth at God's right-hand; do you suppose that God has hands?

A. No; this way of speaking is only used in condescension to our low capacities, for God is a Spirit, and has no body nor part of a body.

Q. What does Christ do for us at God's right-hand?

A. He is there as our mediator, intercessor, and advocate; to plead his atonement, to intercede for us continually, and to take care of all the interests of his church.

Q. How do you prove this?

A. HEB. ix. 24. *Christ is entered into heaven itself, now to appear in the presence of God for us.*—1 JOHN ii. 1. *If any man sin, we have an advocate with the Father, Jesus Christ the righteous.*—HEB. vii. 25. *He is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.*

Q. Will Christ ever come again upon the earth?

A. Yes; he will come at the last day, to judge the quick and the dead.

Q. What do you mean by the quick?

A. Those that shall be alive at his coming.

Q. For what will he judge us?

A. For all things, whether secret or open.

Q. How do you prove this from scripture?

A. 2 COR. v. 10. *We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*—
ECCLES. xii. 14. *God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

S E C T I O N VI.

Of the Holy Ghost.

Q. **W**HO is the Holy Ghost?

A. The third person in the Godhead, called also the Holy Spirit.

Q. What proof have you that the Holy Ghost is God?

A. 1. Lying unto the Holy Ghost is called lying unto God.—ACTS v. 3, 4.

2. All Christians are baptized and blessed in his name, even as in those of the Father and the Son.—MAT. xxviii. 19.—
2 COR. xiii. 14.

3. He is declared to search all things, yea, the deep things of God.—1 COR. ii. 10.

Q. Why is he called the Holy Ghost?

A. Because of his divine nature, and of his holy office, which is to sanctify or make holy all the elect people of God.

Q. How do you prove this?

A. 1 COR. vi. 11. *But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.*

Q. How does he effect this?

A. By enlightening their minds with a true knowledge of themselves and of God; creating a hearty concern about salvation, drawing them to Christ, and turning their hearts to a hatred of all evil, and to a love of God and holiness.

Q. Is this work of the holy Spirit necessary for all?

A. Yes; absolutely so; for our Lord has expressly declared, that none can enter his kingdom without it, and we could never relish the joys of heaven in our natural state.

Q. How do you prove this?

A. JOHN iii. 3. *Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.*—JOHN iii. 5. *Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*—JOHN iii. 7. *Ye MUST be born again.*

SECTION VII.

Of the Church of Christ, and its Privileges and Blessings in this World.

Q. **W**HAT do you mean by believing in the Holy Catholic Church?

A. I mean to profess my belief, that there is, and ever will be to the end of the world, an holy spiritual Church of Christ, of which he is the head and saviour.

Q. Of whom does this Catholic Church consist?

A. Not of any one nation or profession of Christians only, but of all, in every nation and of every profession, who truly believe in, love and follow, Christ Jesus.

Q. How do you prove this from scripture?

A. 1 COR. i. 2. *The Church of God which is at Corinth, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.*—REV. vii. 9. *After this I beheld, and lo! a great multitude which no man could number, of all nations, and kindreds, and people, and tongues stood before the throne, and before the Lamb, clothed with white robes and palms in their hands.*

Q. When you say you believe in the Holy Catholic Church, do you mean the *Roman* Catholic Church?

A. By no means ; the word Catholic signifies *universal*, and is used to declare, that Christ's *real* church comprehends *all true believers of every denomination*.

Q. Why do you call the church of Christ *holy* ?

A. Because every real member of it is justified in Christ, and sanctified by the Holy Ghost.

Q. What do you mean by the Communion of Saints ?

A. That holy intercourse, relation, and fellowship which true believers in Christ have with him, and with each other.

Q. What do you mean by a *Saint* ?

A. A holy person, or one that is sanctified by the Holy Ghost.

Q. Are there any saints besides those in heaven ?

A. Yes: *all holy people are saints* in the sight of God.

Q. How do you prove that living Christians are saints ?

A. 1 COR. i. 2. *Them that are sanctified in Christ Jesus, called (to be) saints.*

EPH. iii. 15. *Of whom the whole family in heaven and earth is named.*

Q. Wherein does the Communion of Saints consist ?

A. In partaking together of the ordinances
and

and privileges of the gospel, being united to the same head, (Christ Jesus) being heirs of the same glory, and having an hearty love and regard for each other's good in soul and body.

Q. Whence does this communion arise?

A. From union with Christ, they having one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in them all.

Q. How do you prove this communion of Saints?

A. ACTS ii. 42. *They continued stedfast in the Apostles doctrine and fellowship, and in breaking of bread and in prayers.*

1 COR. xii. 26. *Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.*

Q. Are not such persons then very wicked who scoff at and ridicule the name of saints?

A. Yes, certainly; and they moreover shew, that their hearts are full of enmity against God, and strangers to Christianity.

Q. What do you mean by the forgiveness of sins?

A. God's pardoning the offences of such as truly repent and believe in Jesus Christ for salvation, as though they never had transgressed.

Q. How do you prove such forgiveness from scripture?

A.

A. LUKE xxiv. 47. That repentance and remission of sins should be preached in his name among all nations.—ACTS xxvi. 18. That they may receive forgiveness of sins by faith that is in me.

Q By what means is God so reconciled to sinful man as to forgive him his sins?

A. 'Tis through Jesus Christ alone, who suffered in our stead, and thereby purchased this benefit of pardon and forgiveness.

Q How do you prove this?

A. EPH. iv. 32. God for Christ's sake hath forgiven you.—EPH. i. 7. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace.

S E C T I O N VIII.

The Blessings of the Church in the World to come.

Q **W**HAT will become of us after death?

A. We shall rise again.

Q. What do you mean by our rising again?

A. That God will raise our bodies out of the grave, and unite them again to our souls to live for ever.

Q. In what state shall we live for ever?

A. They that have lived and died in the true faith, love, and obedience of Christ, will

will go to eternal happiness in heaven; and they that have lived and died in unbelief and sin, will be cast into hell with the devil whom they have served.

Q. How do you prove this?

A. MAT. xxv. 46. *These (the wicked) shall go away into everlasting punishment, but the righteous into life eternal.*

PART III.—SECTION I.

Christian Obedience—our Duty to God.

Q. **W**HAT is the third thing which was promised in your Baptism?

A. "That I should keep God's holy will
"and commandments, and walk in the same
"all the days of my life."

Q. Which are these commandments?

A. "The same which God spake in the
"twentieth chapter of Exodus, saying, I am
"the Lord thy God, who brought thee out
"of the land of Egypt, out of the house of
"bondage."

Q. What is the first commandment?

A. "Thou shalt have none other Gods
"but *me*."

Q. What are you commanded herein?

A. To believe in God, to fear him, and
to love him above every thing else, with all
my heart, and mind, and soul, and strength,
and

and to devote myself to his service continually.

Q. How do you prove this to be your duty?

A. HEB. xi. 6. *Without faith it is impossible to please God.*—LUKE xii. 5. *I will forewarn you whom you shall fear: Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him.*

MARK xii. 30. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.*

Q. What is forbidden in this commandment?

A. I am forbidden to love, fear, honour or obey any person or thing, equally with God, in any case whatsoever.

Q. How do you prove that this is your duty?

A. MAT. x. 37. *He that loveth father or mother more than me is not worthy of me.*

MAT. iv. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Q. What is the second commandment?

A. "Thou shalt not make to thyself
 "any graven image, nor the likeness of any
 "thing that is in heaven above, or in the earth
 "beneath, or in the water under the earth;
 "Thou shalt not bow down to them, nor
 "worship them, for I the Lord thy God,

"am

" am a jealous God, and visit the sins of the
 " fathers upon the children, unto the third
 " and fourth generation, of them that hate
 " me, and shew mercy unto thousands, in
 " them that love me, and keep my command-
 " ments."

Q. What is required in this command-
 ment ?

A. That we take care to entertain just and
 suitable conceptions of God, and to worship
 him in the way and ordinances which he has
 prescribed, and in a spiritual manner.

Q. Is any thing farther taught us ?

A. Yes ; that God is jealous of his honour,
 and requires our highest regard and devout
 service ; and that he has the utmost abhor-
 rence of sin, and will most assuredly punish
 it.

Q. What is forbidden in this command-
 ment ?

A. All worship of idols or images ; all su-
 perstition and mere will-worship of our own
 invention ; and all dead formality, without
 the attention of the heart and soul.

Q. How do you prove the evil of such
 vain worship ?

A. 1 JOHN v. 21. *Little children, keep your-
 selves from idols.*—JOHN iv. 24. *God is a Spirit,
 and they that worship him must worship him in
 spirit and in truth.*

MARK

MARK vii. 6. *This people honoureth me with their lips, but their heart is far from me.*

Q. What is the third commandment?

A. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his name in vain."

Q. What is required in this commandment?

A. A sacred reverence of God, and whatever has a more immediate relation to him; viz. his titles, attributes, ordinances, word, and works.

Q. How do you prove this to be your duty?

A. DEUT. xxviii. 58. *That thou mayest fear this glorious and fearful name, THE LORD THY GOD.—LEV. x. 3. I will be sanctified in them that come nigh me.*

Q. Is any thing farther enjoined by this commandment?

A. It is required that we have a holy regard to God in all our actions, whether religious or common.—1 COR. x. 31. *Whatsoever ye do, do all to the glory of God.*

Q. What is forbidden in this commandment?

A. All irreverent use of God's name; all perjury, and common cursing and swearing; all blasphemy and speaking evil of God and religion.

Q.

Q. Is the common way of crying out, O God! O Lord! God blefs me, &c. a fin againft this commandment?

A. Yes, certainly; for though the words may be very good, yet the light manner in which they are ufed, fhew that they are nothing but an irreverent exclamation.

Q. What is the fourth commandment?

A. "Remember that thou keep holy the Sabbath-Day: Six days fhalt thou labour and do all that thou haft to do, but the feventh day is the fabbath of the Lord thy God: In it thou fhalt do no manner of work, thou, and thy fon, and thy daughter, thy man-fervant and thy maid-fervant, thy cattle, and the ftranger that is within thy gates: For in fix days the Lord made heaven and earth, the fea, and all that in them is, and refted the feventh day; wherefore the Lord bleffed the feventh day and hallowed it."

Q. What is required in this commandment?

A. That we fet apart one day in feven for the more immediate fervice of God.

Q. Which is the day thus facred to God?

A. It was originally the feventh day, but is now changed to the firft day of the week, in memory of Chrift's refurrection, and is therefore called the Lord's day.

Q.

Q. Is it called the Lord's day for any other reason?

A. Yes; because it is a day sacred to God, in which we are to lay aside all worldly business, and to worship God in public and in private.

Q. What does the word sabbath signify?

A. It signifies rest.

Q. Is resting from our daily employments all the rest hereby meant?

A. By no means; it is designed that we rest from worldly care and thought, as well as bodily labour, and that the whole man be employed in waiting upon God: A day of rest would otherwise be a day of idleness, and, therefore, of sin.

Q. What is forbidden in this commandment?

A. To follow business or pleasure on this holy day, or to spend our time or thoughts about them, or in any way which may draw our minds from God.

Q. Is it sinful to buy or sell on the Lord's day?

A. Yes, certainly; as it is an offence against the laws both of God and man.

Q. How do you prove such religious observation of the Lord's day to be necessary?

A. ISAIAH lviii. 13, 14. *If thou turn away thy foot from the sabbath, from doing thy pleasure*

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sure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it.

JER. xvii. 21, 22. Thus saith the Lord, take heed to yourselves, and bear no burden on the sabbath-day, neither do ye any work, but hallow ye the sabbath-day, as I commanded your fathers.

NEHE. xiii. 15, 17, 18. In those days I saw in Judah, some treading wine-presses on the sabbath, and bringing sheaves, &c. and I testified against them, in the day wherein they sold vic-tuals.

Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath-day?

Did not your fathers thus, and did not God bring all this evil upon us? Yet ye bring more wrath upon Israel, by prophaning the sabbath.

Q. Are not all parents and masters of families to see that their household keep the Lord's day holy?

A. Certainly; for the command is, "In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant

“servant and thy maid-servant, thy cattle,
“and the stranger that is within thy gates.”

Q. How are we to employ such part of
this day, as is not spent in the house of
God?

A. In reading the word of God, and other
religious books, and in holy meditation and
prayer.

Q. What do we learn in these four first
commandments?

A. Our duty towards God.

SECTION II.

Of our duty towards our neighbour.

Q. **W**HAT is the fifth commandment?

A. “Honour thy father and thy
“mother, that thy days may be long in the
“land which the Lord thy God giveth thee.

Q. What is required in this command-
ment?

A. “To love, honour, and succour my
“father and mother; to honour and obey
“the king, and all that are put in authority
“under him; to submit myself to all my
“governors, teachers, spiritual pastors and
“masters; and to order myself lowly and
“reverently to all my betters.”

Q. This command, then, is not confined
to the duty which we owe to our parents
only,

only, but takes in all relations in life ?

A. Yes ; it is of great extent, and comprehends all duties which we owe to others, whether they be superiors or inferiors.

Q. Why are we obliged to honour our superiors ?

A. Because they hold their station and authority from God ; and he has commanded us to do so. ROM. xiii. 5.

Q. How must children honour their parents ?

A. By shewing them all reverence and respect at all times ; obeying their lawful commands ; bearing with their infirmities, and promoting their comfort and welfare in all things,

Q. How do you prove the duty of children to their parents ?

A. EPH. vi. 1. *Children, obey your parents in the Lord, for this is right.*

DEUT. xxvii. 16. *Cursed be he that setteth light by his father or his mother.*

PROV. i. 8. *My son, hear the instruction of thy father, and forsake not the law of thy mother.*

Q. But are you to honour and obey your parents and superiors, if they do not do their duty to God and you ?

A. Yes ; if they do not require any thing contrary to God's will, or hurtful to my fellow-creatures.

creatures. They must answer to God for *their neglect of duty*; I am, nevertheless, obliged to obey them *for conscience sake*.

Q. What is our duty towards our governors?

A. To submit to their just commands, to live quietly in obedience to the laws, and cheerfully to contribute to the support of government.

Q. How is this proved from scripture?

A. ROM. xiii. 1, 2. *Let every soul be subject to the higher powers; for there is no power but of God; the powers that be, are ordained of God.*

Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation.

TITUS iii. 1. *Put them in mind to be subject to principalities and powers; to obey magistrates, to be ready to every good work.*

Q. What is your duty towards your ministers and pastors?

A. To shew them respect, for their office and work's sake; to attend diligently to their instructions; to contribute honestly and readily to their support; and to assist the success of their labours, by prayer and diligence.

Q. How do you prove this from scripture?

A. 1 TIM. v. 17. *Let the Elders that rule well*

be

be counted worthy of double honour, especially they who labour in the word and doctrine.—

HEB. xiii. 17. Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account: That they may do it with joy, and not with grief; for that is unprofitable for you.—

LUKE x. 7. The labourer is worthy of his hire.

Q. What is the duty of servants and apprentices towards their masters and mistresses?

A. To obey their directions and orders—to be diligent in their business—to submit quietly to reproof—to be honest in all things—to treat them with respect—and to act in every thing as under the eye of God.

Q. How is this proved from scripture?

A. EPH. vi. 5, 6. *Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart.*

TITUS ii. 9, 10. *Exhort servants to be obedient to their own masters, and to please them well in all things; not answering again, not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.*

Q. What is the duty of young persons towards their elders?

A.

A. To shew them reverence, and not despise their infirmities.

Q. How do you prove this?

A. 1 PETER v. 5. *Ye younger, submit yourselves unto the elder,—LEV. xix. 32. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God.*

Q. Is it not very sinful then for children to disobey or revile their parents—subjects, their magistrates—people, their ministers—servants and apprentices, their masters and mistresses—younger persons, their elders—and all inferiors in general, their superiors?

A. Yes, certainly; as it is direct opposition to God's established order and command.

Q. Does not this command include the duty of superiors also to them that are their inferiors?

A. Yes; the duty of superiors is always supposed to be inferred hereby, as the whole is of a relative nature.

Q. What is the duty of parents towards their children?

A. To love and provide for them, and to instruct them in sound religion and honest industry; encouraging what is good in them, and correcting that which is amiss.

Q. How do you prove this?

A. EPH. vi. 4. *Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.*

PROV.

PROV. xix. 18. *Chasten thy son while there is hope, and let not thy soul spare for his crying.*

Q. What is the duty of magistrates and governors?

A. To rule with justice and equity, and in the fear, and to the glory of God.

Q. What is the duty of ministers towards their people?

A. To watch over them, and to instruct them in public and in private; to labour faithfully for their good; to reprove all sin, and set forward their salvation by all means.

Q. How do you prove this?

A. 2 TIM. iv. 2. *Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.*

Q. What is the duty of masters towards their servants?

A. To pay them duly for their labour; not to be oppressive or rigorous; to give them good food for their bodies, and instruction for their souls, and to rule them in the fear of God.

Q. How do you prove this?

A. COL. iv. 1. *Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven.*

JOSHUA xxiv. 15. *As for me and my house, we will serve the Lord.*

Q. What is the duty of husbands and wives?

C

A.

A. To love and help each other, to be faithful in all things, and to bear with one another. The husband must protect and provide for his wife. The wife must honour and obey her husband, and look well to the affairs of his household.

Q. What proof have you of this from scripture?

A. COL. iii. 19. *Husbands, love your wives and be not bitter against them*

COL. iii. 18. *Wives, submit yourselves to your own husbands, as it is fit in the Lord.*

Q. What is the duty of superiors to their inferiors?

A. To avoid all tyranny and oppression—to be kind and exemplary—to assist their wants as they are able, remembering that they are fellow-creatures, and that all human distinction will soon be over.

Q. What duty do the aged owe to the younger?

A. To give them good advice from long experience, and to set them a good example
1 CHRON. xxviii. 9. *And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him he will be found of thee; but if thou forsake him, he will cast thee off for ever.*

S E C T I O N III.

Sixth, Seventh, and Eighth Commandments.

Q. **W**HAT is the *sixth* commandment?

A. "Thou shalt do no murder."

Q. What is required in this commandment?

A. "To hurt no body by word or deed; "to bear no malice nor hatred in my heart" but to follow after and promote peace, love, and goodwill amongst all. JOHN xiii. 34. *A new commandment I give unto you, that ye love one another.*

Q. What is forbidden in this commandment?

A. The taking away the life of another wilfully and unlawfully.

Q. Is this all that is forbidden?

A. No; every temper and desire which leads to this, is also condemned, viz. violent wrath and quarrelling, pride, hatred, revenge, envy, malice, cruelty.

Q. How do you prove the evil of these dispositions?

A. 1 JOHN iii. 15. *Whosoever hateth his brother is a murderer.*—MAT. v. 21, 22. *Ye have heard that it hath been said by them of old time, thou shalt not kill: And whosoever shall kill, shall be in danger of the judgment. But I say unto you, Whosoever is angry with his*

brother without a cause, shall be in danger of the judgment: And whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

Q. Are they not guilty of murder who destroy the souls of others by evil example, and tempting them to sin?

A. Yes, certainly; and that of the worst sort, as the destruction of the soul is of infinitely greater consequence than that of the body.

Q. What think you of the guilt of self-murder?

A. 'Tis very great indeed, and highly provoking to God.

Q. What is the *seventh* commandment?

A. "Thou shalt not commit *adultery*."

Q. What is adultery?

A. Unfaithfulness to the marriage-bed.

Q. What is required in this commandment?

A. "To keep my body in temperance, soberness, and chastity."

Q. Is unfaithfulness to the marriage-bed all that is here forbidden?

A. No; it forbids all lewd and unclean thoughts, words, and actions, whether secret or open; and all sloth, intemperance, and indulgence of the body, as leading to them.

Q. How do you prove this from scripture?

A. MAT. v. 28. *Whoſoever looketh on a woman, to luſt after her, hath committed adultery with her already in his heart.*

EPH. v. 3, 4. *But fornication, and all uncleanness, let it not be once named amongſt you, as becometh ſaints: Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient.*

Q. How do you prove it our duty to avoid intemperance?

A. LUKE xxi. 34. *Take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and ſo that day come upon you unawares.*

Q. What is the eighth commandment?

A. "Thou ſhalt not ſteal."

Q. What is required in this commandment?

A. "To be true and juſt in all my dealings; to keep my hands from picking and ſtealing; to learn and labour truly to get my own living, and to do my duty in that ſtate of life unto which it ſhall pleaſe God to call me."

Q. What proof have you that this is your duty?

A. RÔM. xiii. 7, 8. *Render to all their dues; tribute to whom tribute is due; cuſtom to whom cuſtom. Owe no man any thing.*

I THESS. iv. 11. *That ye study to be quiet and to do your own business, and to work with your own hands.*—**LEV. xxv. 14.** *If thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another.*

Q. What is forbidden in this commandment?

A. All fraud and injustice of every kind and degree, whether secret or open.

Q. Is not the buying or selling of smuggled goods a sin against this commandment?

A. Yes, certainly; as it is equal injustice to defraud the Government, as it is to cheat any private person.

Q. Do not they sin against this command, who contract debts which they have no probability of paying?

A. Undoubtedly they do; as they deceive their neighbours and deprive them of their right.

Q. Is not backwardness to relieve the poor a sin against this precept?

A. Yes; because we withhold from the poor that which God has put into our hands, as his stewards, for their benefit.

Q. Are not they guilty of stealing who use short weights and measures?

A. They are very guilty, and God will punish them as such.

SECTION IV.

Ninth and Tenth commandments.

Q. **W**HAT is the *ninth* commandment?

A. "Thou shalt not bear false witness against thy neighbour."

Q. What is required in this commandment?

A. "To keep my tongue from evil-speaking, lying, and slandering," to be tender of the character of others, and to think of them in the most favourable manner that circumstances will admit of.

Q. What is forbidden in this commandment?

A. Not only perjury or bearing false evidence in a court of justice, but all lying, evil-speaking, censoriousness, rash judging, and whatever is contrary to christian love.

Q. What proof have you of the sin of evil-speaking and judging?

A. JAMES I. 26. *If any man among you seem to be religious, and bridletb not his tongue, this man's religion is vain.*

JAMES IV. 11. *Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law.*—MAT. VII. 1. *Judge not, that ye be not judged.*

Q. How do you prove it our duty to avoid lying?

A. EPH. iv. 25. *Putting away lying, speak every man truth with his neighbour.*

REV. xxi. 8. *All liars shall have their portion in the lake which burneth with fire and brimstone.*

Q. But if a thing, which is to another's disadvantage, be true, may you not then freely relate it?

A. By no means; unless I am called to it in a way of duty. I am otherwise to be silent.

Q. Are not tale-bearing and tattling from house to house, sins against this commandment?

A. Yes; they are directly contrary to the intent of this command, and the source of endless mischief.

Q. Are not evil surmisings and suspicions to the disadvantage of others here forbidden?

A. They are; as being contrary to that charity which thinketh no evil, and is the ground of this commandment.

Q. What is the tenth commandment?

A. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his."

Q.

Q. Who is your neighbour ?

A. All mankind.

Q. What is required in this commandment ?

A. To be fully and thankfully contented with what God has given us, and to use it in a proper manner.

Q. How do you prove this to be your duty ?

A. LUKE xii. 15. *Take heed and beware of covetousness.*—HEB. xiii. 5. *Let your conversation be without covetousness.*—PHIL. iv. 11. *I have learned in whatsoever state I am, therewith to be content.*

Q. What is forbidden in this commandment ?

A. To covet or desire that which is another's, or to be discontented with our own gifts or station.

Q. What is there particular to be observed in this command ?

A. That, while the grosser acts of evil only are mentioned in the other commands, (tho' they mean to include all degrees of it) this precept expressly forbids every *rising* of evil in the *heart*; and standing at the conclusion of the law, is an interpretation of the *whole*, and shews the spirituality and vast extent of all its precepts.

ROM. vii. 7. *I had not known sin but by the law ;*

law; for I had not known lust except the law had said THOU SHALT NOT COVET.

PSALM CXIX. 96. *I have seen an end of all perfection, but thy commandment is EXCEEDING BROAD.*

S E C T I O N V.

Of Christian Morality, and the Use of the Law; of the Covenant, and Means of Grace.

Q. “**W**HAT do you chiefly learn by these commandments.”

A. “I learn two things; my duty towards God, and my duty towards my neighbour.”

Q. “What is thy duty towards God?”

A. “My duty towards God, is to believe
“in him, to fear him, and to love him with
“all my heart, with all my mind, with all
“my soul, and with all my strength; to wor-
“ship him, to give him thanks, to put my
“whole trust in him, to call upon him,
“to honour his holy name and his word, and
“to serve him truly all the days of my life.”

Q. “What is thy duty towards thy neighbour?”

A. “My duty towards my neighbour, is
“to love him as myself, and to do unto all
“men as I would they should do unto me:
“To love, honour, and succour my father
“and mother; to honour and obey the king,
“and

“ and all that are put in authority under
 “ him. To submit myself to all my gover-
 “ nors, teachers, spiritual pastors and mas-
 “ ters ; to order myself lowly and reverently
 “ to all my betters ; to hurt no body by word
 “ or deed ; to be true and just in all my deal-
 “ ings ; to bear no malice nor hatred in my
 “ heart ; to keep my hands from picking and
 “ stealing, and my tongue from evil speak-
 “ ing, lying, and flandering ; to keep my
 “ body in temperance, soberness, and chas-
 “ tity ; not to covet nor desire other men’s
 “ goods ; but to learn and labour truly to
 “ get my own living, and do my duty in that
 “ state of life unto which it shall please God
 “ to call me.”

Q. Which of these duties is the chief and principal ?

A. My duty to God ; this is always to be attended to diligently, and before all other whatsoever.

Q. Is that then *Christian morality* and acceptable to God, which pays a regard to the duties which we owe to men, but neglects our duty to God ?

A. By no means ; for our duty to God being the first and great command, where *this* is neglected, the most *essential part* is wanting, and therefore cannot be *Christian morality*, or pleasing to God.

Q. What is the principle which makes our obedience to *his* commands truly christian, and acceptable to God?

A. A holy regard to *the authority of God* in the command.

Q. What is the principle by which alone the whole law can be properly obeyed?

A. *Love*; as this engages the heart. Love to God will secure our obedience to the four first commands; and love to our neighbour, for God's sake, will influence us to fulfil the rest.

Q. How do you prove this?

A. JOHN xiv. 23. *If a man love me, he will keep my words.*—I JOHN v. 3. *This is the love of God, that we keep his commandments, and his commandments are not grievous.*

ROM. xiii. 10. *Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.*

Q. But do you suppose yourself able to fulfil the law of God perfectly in *all* things?

A. Far from it; we fall very short, after our best obedience, and need the merits of Jesus Christ to save us as sinners; therefore our church teaches us, after hearing each command pronounced, to cry out, "Lord have mercy upon us, and incline our hearts to keep this law."

Q. What then is the design of the law?

A.

A. To shew the holiness of God, and to bring us, under a sense of our sinfulness, to Jesus Christ for salvation by him, through the covenant of grace, and to be a rule of life and conduct to us.

Q. What do you mean by the covenant of grace?

A. I mean that covenant, which, on the fall of Adam, God established in Christ for the salvation of our lost souls.

Q. Why is it called the covenant of grace?

A. To distinguish it from the law or covenant of works, whereby life and happiness are given only to *perfect* obedience; whereas, by this covenant, they are *freely* given to penitent believers for Christ's sake.

Q. What are the principal means of grace?

A. The word of God, prayer, and the sacraments.

PART IV.—SECTION I.

Of Prayer.

Q. “**M**Y good child know this, that
“ thou art not able to do these
“ things of thyself, nor to walk in the com-
“ mandments of God and to serve him, with-
“ out his special grace, which thou must
“ learn

“ learn at all times to call for by diligent
“ prayer; let me hear therefore if thou can’st
“ say the *Lord’s Prayer*?”

A. “ Our father which art in heaven,
“ hallowed be thy name: Thy kingdom
“ come: Thy will be done in earth as it is
“ in heaven: Give us this day our daily
“ bread: And forgive us our trespasses, as
“ we forgive them that trespass against us:
“ And lead us not into temptation, but deli-
“ ver us from evil: For thine is the king-
“ dom, and the power, and the glory, for
“ ever and ever. *Amen.*”

Q. What is prayer?

A. Prayer is the address of the soul to God, whereby we spread before him our wants and desires, and implore his help and blessing.

Q. To what are we indebted for this privilege of approaching God?

A. To the covenant of grace, in Jesus Christ; and therefore we conclude our prayers in his name, “ through Jesus Christ
“ our Lord.” JOHN xvi. 23. *Whatsoever ye shall ask the father in my name, he will give it you.*

Q. Why do we need the mediation of Christ?

A. Because we are sinful; and our best services unworthy of God.

Q.

Q. Why do you call this the Lord's prayer ?

A. Because our Lord Jesus Christ was the author of it.

Q. Why did Jesus Christ give us this prayer ?

A. Both as a form to use, and as a pattern to teach us how to pray to God.

Q. Of how many parts does this prayer consist ?

A. Of three ; the introduction, the petitions, and the conclusion.

Q. What is the introduction ?

A. " Our Father which art in heaven."

Q. What does this teach us ?

A. To offer up all our prayers to God, with humble reverence, christian-love, and child-like confidence through Jesus Christ.

Q. How many petitions are there ?

A. Six.

Q. What do you ask in these petitions ?

A. In the three first, I pray that God may be glorified by me and all men, " by our worshiping, serving, and obeying him as " we ought to do." And in the three last, that he will supply all our wants.

Q. What is the first petition ?

A. " Hallowed be thy name."

Q. What do you mean by the name of God ?

A. Both God himself, and whatever has a sacred relation to him.

Q.

Q. What then do you pray for in this petition?

A. That God may be duly honoured by me and all, and a sacred reverence and regard be shewn to himself, his word, and worship.

Q. How do you prove this our duty?

A. LEV. x. 3. *I will be sanctified in them that come nigh me.*

Q. What is the second petition?

A. "Thy kingdom come."

Q. What do you mean by the kingdom of God?

A. The kingdom of his grace in our hearts, and of glory in heaven.

Q. How do you pray that these may come?

A. 1. I pray that God will come into my heart by his holy spirit, to reign there over all my corruptions, and to make me truly and entirely his subject.

2. That the kingdom of Christ may spread in the earth by the abundant success of the gospel.

3. I pray for the hastening on of those days, when the kingdoms of the world shall become the kingdom of the Lord and his Christ, and for his appearance in glory.

Q. What is the third petition?

A. "Thy will be done in earth as it is in heaven."

Q.

Q. What do you mean by God's will ?

A. Whatever he has revealed as such in his word, suggests by his spirit to our conscience, or ordains in the course of his providence.

Q. What then do you pray for in this petition ?

A. I pray that myself and all men may both submit to and follow whatsoever God is pleased to appoint and command, with all cheerfulness and diligence, as the angels and glorified spirits do in heaven.

LUKE xxii. 42. *Not my will but thine be done.*

Q. What is the fourth petition ?

A. " Give us this day our daily bread."

Q. What do you here mean by bread ?

A. All needful supplies for soul and body ?

Q. What do you request in this petition ?

A. Food, raiment, and health for my body ; and his grace and blessing for my soul.

Q. Why do you pray for *daily* bread ?

A. To acknowledge my *daily* dependance on God for all supplies, and to remind me to be moderate in my desires.

1 TIM. vi. 8. *Having food and raiment, let us be therewith content.*

Q. What is the fifth petition ?

A. " Forgive us our trespasses, as we forgive them that trespass against us."

Q.

Q. Why do we daily pray to God to forgive us our trespasses?

A. Because we daily offend, more or less, and therefore stand in need of fresh application for pardon day by day.

Q. Why do you add "as we forgive them that trespass against us?"

A. To remind us continually of the necessity of our forgiving others, and that, without it, God will not accept our prayers or forgive us.

Q. How do you prove this?

A. MAT. vi. 14, 15. *If ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

Q. What then must they expect, that retain malice, and will not forgive others?

A. That God will not accept their prayers or forgive them their sins; and they shew that their souls are in a dreadful state.

Q. What is the sixth petition?

A. "Lead us not into temptation, but deliver us from evil."

Q. What do you mean by temptation?

A. Whatsoever would so try my faith and obedience, as to endanger my soul.

Q. What is the evil which you pray to be delivered from?

A.

A. Every thing hurtful both to soul and body, particularly sin, and its author the devil.

Q. Why do you pray that God will not lead you into temptation?

A. Through a consciousness of my own weakness, and a fear of danger; and because all things are by his permission and under his control.

Q. What ground have you for this?

A. 1 COR. X. 13. *God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, also make a way to escape, that ye may be able to bear it.*

2 PET. ii. 9. *The Lord knoweth how to deliver the godly out of temptation.*

Q. What is the conclusion of the Lord's prayer?

A. "For thine is the kingdom, and the power, and the glory, for ever and ever. Amen."

Q. What is the design of this conclusion?

A. I mean hereby to acknowledge God's supreme dominion over all, and his power and ability to do above all that I ask; and to ascribe all praise and glory to him, as the sovereign Lord of all.

Q. Why do you say Amen to it?

A. Amen signifies, "so be it." And as I say this at the end of the creed to express my assent

assent to all, so I use it here to declare my hope and hearty desire, that God will grant all that I have prayed for.

Q. What ground have you to expect that God will grant your requests?

A. His own gracious promises.

LUKE xi. 10. *Every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.*

MAT. xxi. 22. *All things whatsoever ye shall ask in prayer, believing, ye shall receive.*

1 JOHN v. 14. *This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.*

Q. "What desirest thou then of God in this prayer?"

A. "I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me and to all people; that we may worship him, serve him, and obey him as we ought to do. And I pray unto God that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us and forgive us our sins: And that it will please him to save and defend us in all dangers, ghostly and bodily: And that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death: And this I trust he will

“ will do of his mercy and goodness, through
“ our Lord Jesus Christ, and therefore I say,
“ Amen : So be it.”

PART V.—SECTION I.

Christian Sacraments.—Of Baptism.

Q. “ **H**OW many sacraments hath Christ
ordained in his church ?”

A. “ Two only, as generally necessary to
“ salvation, that is to say, *Baptism*, and the
“ *Supper of the Lord*.”

Q. Why do you term them *generally* necessary ?

A. Because Christ has appointed them to
be observed by all, who are not deprived of
the opportunity of receiving them.

Q. What meanest thou by this word *Sacrament* ?

A. “ I mean an outward visible sign of an
“ inward and spiritual grace, given unto us,
“ ordained by Christ himself, as a means
“ whereby we receive the same, and a pledge
“ to assure us thereof.”

Q. Then the outward part does not constitute the grace ?

A. No ; 'tis only the sign, token, and Seal
of it to such as duly receive it.

Q. “ How many parts are there in a sacrament ?”

A.

A. "Two; the outward visible sign, and
"the inward spiritual grace."

Q. "What is the outward visible sign, or
"form in baptism?"

A. "Water; wherein the person is bap-
"tized in the name of the Father, and of the
"Son, and of the Holy Ghost."

Q. "What is the inward and spiritual
"grace?"

A. "A death unto sin, and a new birth
"unto righteousness, for being by nature born
"in sin, and the children of wrath, we are
"hereby made the children of grace?"

Q. What do you mean by your being by
nature born in sin?

A. I mean that I am naturally under the
power of a sinful corrupt nature, which I
brought into the world with me, as a child
of fallen Adam.

Q. What do you mean by your being a
child of wrath?

A. That I am, in consequence of my sin-
ful corrupt state, subject to God's displea-
sure, and under condemnation.

Q. How are you made a child of grace by
baptism?

A. As I am admitted to the privileges of
the covenant of grace, thro' Jesus Christ
of which baptism is the mean and pledge.

Q. What is a death unto sin?

A. The being delivered from the love and
dominion

dominion of sin, ceasing from it as a dead man does from life and action.

Q. What is the new birth unto righteousness?

A. That great and important change wrought in the soul by the Holy Ghost, which our Lord speaks of. — JOHN iii. 5. Whereby we receive a new principle of spiritual life, and are turned to the love of God, and the pursuit of all good. — 2 COR. v. 17. *If any man be in Christ, he is a new creature.*

Q. Is baptism of any avail without this?

A. No; this is the inward spiritual grace, without which the outward form availeth nothing. — GAL. vi. 15. *In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature.*

Q. “What is required of persons to be “baptized?”

A. “Repentance, whereby they forsake “sin; and faith, whereby they stedfastly believe the promises of God made to them “in that sacrament.”

Q. What is repentance?

A. It is that true conversion of heart to God, whereby sin becomes our hatred, and God and his ways our free choice and pursuit.

Q. What proof have you that repentance is required?

A.

A. ACTS ii. 38. Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sin.

Q. How do you prove that faith is required?

A. ACTS viii. 37. If thou believest with all thine heart, thou mayest (be baptized.)

Q. Is that saving faith which merely assents to the truth of the scriptures in a general way?

A. No; saving faith implies the reliance of the heart on Christ for salvation.

ROM. x. 10. With the HEART man believeth unto righteousness.

Q. "Why then are infants baptized, when, by reason of their tender age, they cannot perform them, (i.e. repentance and faith?)"

A. "Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform."

Q. What authority have we from scripture to admit infants into covenant with God?

A. 1. God's own command to Abraham. GEN. xvii. 10, 12, 14. This is my covenant, which ye shall keep between me and you, and thy seed after thee; every man-child among you shall be circumcised. He that is eight days old shall be circumcised among you. And the uncircumcised man-child, whose flesh of his fore-
skin,

skin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

2. Christ's invitation. MAT. xix. 14. *Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven.*

Q. What is the duty of godfathers and godmothers?

A. To see that the children, for whom they undertake, be taught what a solemn vow, promise, and profession they have made by them, and be duly instructed and educated in all that a christian ought to know and believe to his soul's health.

S E C T I O N II.

Of the Lord's Supper.

Q. " **W**HY was the sacrament of the Lord's supper ordained?

A. " For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby."

Q. Why is this sacrament called the Lord's supper?

A. Because it was instituted by our Lord at his last supper, just before his death.

Q. Why do you call Christ's death a sacrifice?

A. Because he offered himself a sacrifice for sin, and is that *great sacrifice*, of which

all the victims under the law were types and shadows. HEB. ix. 26. *He put away sin by the sacrifice of himself.*—2 COR. v. 21. *He hath made him to be sin (a sin offering) for us, who knew no sin, that we might be made the righteousness of God in him.*

1 COR. v. 7. *Christ, our passover, is sacrificed for us.*

Q. "What is the outward part or sign of the Lord's supper?"

A. "Bread and wine, which the Lord hath commanded to be received."

Q. "What is the inward part or thing signified?"

A. "The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's supper."

Q. What do you mean by their being *verily* and *indeed* taken, &c.

A. I mean that they who do duly receive them do really and fully partake of the virtue of Christ's sacrifice, and of all the benefits of his death and resurrection.

Q. Are all who come to the Lord's table thus benefited?

A. By no means; *only the faithful*; that is, they who receive with penitent hearts, a living faith, and holy dispositions:

Q. But is that which we eat and drink at the Lord's table changed into the body and blood of Christ?

A.

A. No; what we eat and drink is only bread and wine, it is *inwardly in our souls* that the body and blood of Christ is received, spiritually by faith.

Q. "What are the benefits whereof we are partakers thereby?"

A. "The strengthening and refreshing of our souls, by the body and blood of Christ, as our bodies are by the bread and wine."

Q. How are the souls of the faithful strengthened and refreshed by this ordinance?

A. By the comfort and encouragement which this commemoration of Christ's death is calculated to give, and by grace communicated to their souls.

Q. "What is required of them who come to the Lord's supper?"

A. "To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life, have a lively faith in God's mercy, thro' Christ, with a thankful remembrance of his death, and to be in charity with all men."

Q. Does the scripture require such examination?

A. Yes; 1 COR. xi. 27, 28. *Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord: But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

Q. Who receive the Lord's supper unworthily?

A. 1. Such as come careless and impenitent, or out of form and custom, or merely to qualify for an office.

2. They who come trusting in their own goodness instead of the merits of Christ.

Q. What is the first thing necessary to be inquired into?

A. "Whether they repent them truly of their sins."

Q. What do you mean by repenting truly?

A. Heartily and unfeignedly; so as to hate them, and to loath ourselves for them, and seriously be determined against them in future.

Q. What is the new life required?

A. A holy life, directed by the word of God.

Q. Why is it said *steadfastly purposing*?

A. To shew that it must be not a *temporary* but a *fixed* determination of heart before God.

Q. What is the lively faith required?

A. Such a faith as values and depends upon Christ and his salvation, and looks to receive blessing from him.

Q. Why is a thankful remembrance of Christ's death necessary?

A. Because this is the great blessing which we here commemorate, and such a disposition becomes us highly.

Q.

Q. Why must we be in charity with all men?

A. Because this is a feast of love, in which we feed on Christ's love to us, and come as pardoned sinners to rejoice in God's grace and mercy. Any unkindness of heart must therefore be quite unsuitable, and make us unacceptable to God.

Q. What must they do who find they are not so prepared?

A. They must abstain for the present, and earnestly seek to God to work these dispositions in them.

Q. But supposing a man be earnestly desirous, yet finds himself defective in any of them, must he abstain?

A. If his heart be really humble and contrite on the account, and he come heartily seeking Christ and his grace, God will not cast him out, nor turn his mercy from him.

Q. Are they not very sinful who seldom or never come?

A. They offend God and deceive themselves exceedingly, while they shew such constant slight to Christ's highest ordinance, under a vain excuse, which they take no pains to remove.

Of

D 3

OF CONFIRMATION.

Q. YOU have said, in repeating your catechism, that you are bound to perform the promise and vow made in your name at your baptism, as soon as you come of age to understand and take it upon yourself.—Has not the church appointed a particular service for this purpose?

A. Yes, confirmation; whereby we actually renew our baptismal engagement, in the presence of God and the congregation; make a public profession of christianity, and are presented to the bishop, who solemnly lays his hands upon our heads and says, “*De-*
“*send, O Lord, these thy servants, with thy*
“*heavenly grace, that they may continue*
“*thine for ever; and daily increase in thy*
“*Holy Spirit, more and more, until they*
“*come to thine everlasting kingdom.*”

Q. This is indeed a venerable rite; but what authority has our church from scripture and the primitive times for retaining it.

A. “The laying on of hands” is mentioned as one of the principles of the doctrine of Christ. *HEB. vi. 1.*—The apostles laid their hands on those who had been baptized, and prayed that they might receive the Holy Ghost. *ACTS viii. 17, 18—xix. 6.* It appears to have been a practice of the church from

from the earliest times; and it is certainly reasonable that those who have been baptized in their infancy should give this satisfaction to the church, by a public and open profession of the Gospel.

Q. Is it not then justly ordered by our church, "that none shall be admitted to the
" holy communion, until such time as they be
" confirmed, or be ready and desirous to be
" confirmed?"

A. Yes, doubtless, for I cannot be a christian, nor sit to receive the Lord's Supper, if I renounce my baptism, and am unwilling to fulfil its engagements; if I do not deny sin, the world, and the devil by true repentance, devote myself to God my creator, redeemer, and sanctifier by faith unfeigned, and respect God's holy will and commandments by a life of obedience.

Q. With such views of confirmation, is it not your duty and privilege to seek it when you have an opportunity?

A. It is, and I have reason to think that the want of inclination to confirm, by a personal act, my baptismal vow, is nothing else but a refusal to be a christian, and would make me equally averse to baptism itself, if I had not been already baptized.

Q. I am glad you think so properly on this subject, and hope you will seriously examine

amine your heart and ways, that you may be qualified for this solemn ordinance ?

A. I see this to be necessary, and shall endeavour, by the help of God, to consider the nature of the promise and vow which was made in my name when I was baptized, as it has been explained to me ; and to attend to the instruction of my minister, that I may be indeed confirmed in the true faith and fear of Christ.

Q. You do not then expect that the blessing of the Bishop, or the mere laying on of hands, will be of use to you without this preparation of heart ?

A. It would be presumption to expect benefit from this or any other ordinance of God, when the heart is not humbled in some degree by repentance, purified by faith, and inclined to obedience.

Q. This is true ; but what are the particular benefits which the scripture warrants you to expect if you are rightly disposed ?

A. Acceptance with God through Jesus Christ, and the spirit of adoption ; the divine presence and support to comfort and strengthen me, and grace to enable me to perform the promise and vow which I then take upon myself, MAT. vii. 11. xviii. 20.—JOHN xiv. 23.—ROM. viii. 15.—1 THESS. v. 23, 24.

A MORNING PRAYER for a CHILD.

GLORY be to thee, O Lord, for all the mercies of the night past. Keep me mindful of thy goodness, and make me obedient to thee in all things. Lead me into the knowledge of thee, and of Jesus Christ my Lord and Saviour, and grant, that as I grow in years, I may grow in grace and every good thing. Make me dutiful to thee, my God, and to my parents, and kind to all my fellow-creatures. Take care of me this day, and guide me in all things. Bless my parents and teachers, and make me attentive to their good instructions.

Preserve me safe from all dangers, and in the way that leadeth to everlasting life, thro' Jesus Christ our Lord, in whose blessed name and words I ask all I want, saying,

Our Father, &c.

An EVENING PRAYER for a CHILD.

O Lord my God, who hast graciously preserved me this day from all harm, I bless and praise thy holy name, for this and all thy mercies.

Be pleased, O Lord, still to take care of
me

me and defend me this night. Pardon, I beseech thee, for Jesus Christ's sake, all that I have done amiss this day, and give me grace to be sorry for all my offences.

Give me good sleep for my body, and keep me from all evil. May thy angels guard my bed, and may I wake in the morning in health and safety.

Bless my parents, and all my relations and friends, and make me a good child, to their comfort and my own happiness. Hear me, O Lord, for Jesus Christ's sake, who has taught us to pray to thee, saying

Our Father, &c.

*A MORNING PRAYER for a young
PERSON.*

O Lord God Almighty, in whom I live, and move, and have my being, I desire to bless and praise thy great and gracious name, through Jesus Christ, for all thy mercies. Glory be to thee, O Lord, for preserving me safe in the night past, for giving me good rest in sleep, and for bringing me safe to the beginning of this day.

Into thy hands, O Lord, I commit myself, and pray thee to defend me by thy mighty power, and grant that this day I fall into no sin, neither run into any kind

of

of danger, but that all my doings and goings may be ordered by thy governance, that I may do always that which is righteous in thy sight, through Jesus Christ.

Keep me, I beseech thee, from the temptations of the world, the flesh, and the devil ; and let not my own evil tempers and desires, nor the bad example of any around, prevail to my hurt or ruin.

Dispose and enable me to live mindful of my duty to thee my God and to my fellow-creatures, and of the vows which were made in my name at my baptism. Make me obedient to my parents and teachers ; bless their good instructions to me, and give me grace to follow and improve by them. Above all, O Lord, give me to grow daily in the knowledge and love of thee, and of Jesus Christ my Saviour. Guide me by thy good spirit this day and ever ; and grant, that whether I live, I may live unto thee, or whether I die, I may die unto thee, that living or dying I may be thine through Jesus Christ my Saviour, in whose name I call unto thee,

Our Father, &c.

*An EVENING PRAYER for a young
PERSON.*

GLORY be to thee, O most gracious God, for all the mercies of the day past.

I bless and praise thy holy name, O Lord, for my food and raiment, health and comforts of every kind which I have enjoyed.

Pardon, good Lord, I beseech thee, for Jesus Christ's sake, my manifold sins and transgressions, committed against thee this day, and in all my life. Especially, &c. [here mention such things as you have done amiss, particularly in the day, &c.]

I acknowledge and lament, O Lord, my sinful corrupt nature which dwelleth in me, and, that I have, indeed, too often complied with its evil inclinations. O be pleased to deliver me from its power, and sanctify me to thyself by thy heavenly grace. Make me a clean heart, O God, and preserve me from all such things as would make me offensive to thee, my God, or hurtful to myself or others.

Bless my parents and teachers, and all my relations and friends. Bless the king, and all our governors in church and state.

Take me under thy good care and protection this night. May I lay myself down in peace and take my rest, being made by thee to dwell in safety; and whether I wake or sleep, or live or die, may I be thine through Jesus Christ our Lord, &c.

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